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THE "AMERICANISM" WHICH LEO XIII. HAS CONDEMNED.

RÉSUMÉ OF A RECENT CONTROVERSY, WITH SOME NEW SIDELIGHTS.

By the Rev. Chas. Maignen, D. D., Author of 'Father Hecker: Is He a Saint?' etc.

SINCE the appearance of the Apostolic letter 'Testem benevolentiae,' condemning the errors of "Americanism," countless efforts have been made by the adherents of these errors to mislead public opinion regarding the true sense of the teachings of Leo XIII.

The most daring, no doubt, was that of one J. St. Clair Etheridge, in the *North American Review* for May 1900, in an article on "The Genesis of Americanism," in which ideas and facts were outrageously travestied.

More recently still, another writer (perhaps the same who from Paris writes "Roman Correspondence" for journals in both hemispheres) published in the *New Century* of Washington, D. C., under date of May 18th, 1901, an article headed "Archbishop Keane and the Vatican," in which he boldly asserts not only the existence of "Americanism" in America, but also the triumph of the ideas of Msgri. Ireland and Keane in Rome itself.

We should have passed over these productions, had not a new circumstance lent an importance that a journal without weight could never have given to them. This circumstance is the publication, at Boston, of a new biography of Father Isaac Thomas Hecker, by Henry D. Sedgwick, Jr., in which the same thesis is maintained with even less reserve, and the author of which makes bold to conclude that "It may be that the Church of the twentieth century will gladly take Father Hecker's opinions as the rough materials out of which to fashion sound doctrines that shall help men to lead better lives" (page 152.)

Since the Paulists themselves have withdrawn the Life of Hecker by Father Elliott, such a conclusion assuredly can not be said to lack audacity.

By the way—Mr. Henry D. Sedgwick forgets to state that his biography of Father Hecker, compared to that by Father Elliott, is a revised, corrected, and considerably—abbreviated edition.

We shall not recur here to what we have said of the person and life of Father Hecker in our essay 'Father Hecker: Is He a Saint?' More than one point of our critique has been taken into account by Mr. Sedgwick, who, e. g., prudently abstains from mentioning the documents and facts which we made public to justify the sentence whereby the Rector Major of the Redemptorist Congregation dismissed Father Hecker from the order. Whoso wants to inform himself on this point, is referred to chapters III., IV., and V., of our work, 'Father Hecker: Is He a Saint?'

What we want to establish here, in reply to the thesis of our opponents, is that the "Americanism" condemned by Leo XIII. is really that of Father Hecker and his followers, and not a phantom of heresy, as St. Clair Etheridge makes bold to assert.

The mere mention of such statements ought to suffice to convince all who make them of error; for it is most injurious to the authority of the Holy See to pretend that the Pope, under the name of "Americanism," has condemned opinions unknown in America and made out of the whole cloth by a French abbé. And it is hard to imagine why that condemnation, if intended to strike "continental Americanism," was communicated exclusively to the bishops of the U. S. Lastly, it is doing rather too much honor to the writer of these lines to suppose him capable of setting the whole Catholic hierarchy in motion and to provoke a solemn papal condemnation of opinions invented by him for the sole pleasure of combatting them.

Convincing as these reasons are, they are not sufficient to satisfy the partisans of "Americanism." Hence we shall adduce proofs and texts that will leave no room for doubt that the errors condemned by Leo XIII. are extracts from the Life of Father Hecker and from the introduction to that same Life by Msgr. Ireland, Archbishop of St. Paul.

I.

In 1892 an active propaganda was set up in France to spread the American ideas personified by the Archbishop of St. Paul. Regardless of the fact that there are more than eighty bishops and archbishops in the U. S., two or three names were kept ringing in our ears, always the same, and exclusively prelates favorable to the new ideas.

To realize to what a degree of enthusiasm the European partisans of "Americanism" rose, one should read the speech made at Ghent on Feb. 20th, 1897, by the Abbé Felix Klein. "It is a reminiscence," he said, "of Emile Zola, who likewise sees in 'Americanism' the Church of to-morrow." And adopting a comparison from the last pages of 'Rome,' by that too famous romancer, the Abbé Klein traced, after the Anacharsis of the XX. century, the itinerary of a traveler in search of wisdom:

> Like our entire race, he would have to start from that central Asia, to which the railway now carries us in less than a week; he would have to travel in the same direction with the sun and he would see the moral light, which, by a singular coincidence, follows the course of the physical light, extending and brightening more and more, the nearer he approached the steppes of Russia, as yet hardly illumined; cursing on his passage ignominious Turkey; greeting ardently Greece, the daughter of the old artists and the mother of young heroes; Italy, with Rome, Germany, learned and strong; Belgium and France, in which the Celtic, Latin, and Germanic genius are so splendidly blended; Great Britain and the United States, the homes of the initiative and free forces. Then passing the Rocky Mountains and traversing the Pacific, so long silent, now furrowed by vessels, he would see (mark the geography!) the light in its brightest splendor in Washington and St. Paul, Minn., and suddenly decrease at the approach of Oriental Asia and

disappear altogether in the darkness of Chinese traditions. *)

That such eulogies are crushing, no one to-day contests; but the time is not far gone when they passed without protest.

The publication of the French 'Life of Father Hecker, founder of the Paulists in the U. S.,' in the same year, 1897, carried beyond all bounds the audacities of "Americanism" and its hyperboles. The book was presented to the French public in a way to capture at once all novelty-lovers and those awaiting the light from the West. Father Hecker was announced as one of the initiators of "Americanism." The Archbishop of St. Paul said so himself in the introduction he wrote for the English edition. The translation of that introduction also figures in the Paris edition.

> I think, said Msgr. Ireland (page x), that it may be said that the American current, so plain for the last quarter of a century in the flow of Catholic affairs, is, largely at least, to be traced back to Father Hecker and his early co-workers.

There was no need of long discourses to capture the young men of France for the person and ideas of the American priest. And with what a welcome was the book and its hero received when the Archbishop of St. Paul was heard, with an accent of deep and eloquent gratitude, saying:

> If it be permitted to speak of self, I might say that to Father Hecker I am indebted for most salutary impressions which, I sorrowfully confess, have not had in me their due effect; the remembrance of them, however, is a proof to me of the usefulness of his life, and its power for good in others. I am glad to have the opportunity to profess publicly my gratitude to him. He was in the prime of life and work when for the first time I was brought to observe him. I was quite young in the ministry, and very naturally, I was casting my eye around in search of ideal men, whose footsteps were treading the path, I could feel I, too, ought to travel. I never afterwards lost wholly sight of Father Hecker, watching him as well as I could from a distance of two thousand miles. I am not to-day without some experience of men and things, won from years and toils, and I do not alter one tittle my estimate of him, except to make it higher.

Then, at the end of that introduction, as if to condense his whole view of Father Hecker, Msgr. Ireland writes:

> We shall always distinguish Isaac Thomas Hecker as the ornament, the flower of our American priesthood—the type we wish to be reproduced among us in widest proportions. Ameliorations may be sought for in details, and the more of them the better for religion; but the great lines of Father Hecker's personality we should guard with jealous love in the formation of the future priestly characters in America.

Introduced thus to the public, the Life of Father Hecker could not fail to prove a grand success. In our days, anything takes in France that lifts people out of the monotony of the "already known" or "already seen." We want something brand-new, something original—I might say, something strange and unknown. The mysterious attracts the worn-out souls of our contemporaries, and that is precisely what the Life of Father Hecker offered, or rather promised.

With an incontestable literary talent, the Abbé F. Klein had, in his preface, placed in high relief those aspects of Hecker's physiognomy that were best apt to satisfy the restless curiosity of so many souls that are tortured by the desire of going to God, or, rather, of fleeing from themselves. Here was nothing less than a new road opened to humanity for entering in *rapport* with the "beyond:"

> On every new road opened to humanity, said the Abbé Klein, there is always one man who passes first: frequently his name remains unknown; but when he is known he takes his place among those that shine at the summit of history.... Father Hecker belongs to them.

That eulogy is certainly not "commonplace," and the way it was pronounced promised much. Yet still more might be expected from what followed:

> Indefatigable worker and finished type of the American priest he certainly was, as Msgr. Ireland has held him up in his introduction to that book; but he was a great deal more: he was, and will remain, in the

*) Cf. Delattre, 'Un Catholicisme Americain,' page 13.

deep sense of the word, a doctor, one of those that teach a series of human generations what they have to do.... He has traced, and realized in himself, the ideal of a priest for the new future of the Church; on the immutable dogma of communications between God and the soul, he has established the intimate principles of sacerdotal formation for the times that now begin. And saying that is not yet enough; for, on the one hand, his mystique applies to every Christian in modern life, and, on the other, it reaches up to the positive adaptation of convent life to the new wants of the world.

After such a panegyric, the Abbé Klein had a right to tell his readers:

> Is there another in our time and in the religious domain who has embraced a like field of operation, both in his work and in his studies? If Father Hecker is a man of action and a priest adapted to his country, it is after the manner of St. Augustine, who belongs rather to the human intellect and the Church universal, than to his pastoral ministry and Roman Africa.

In the face of such eulogies, pronounced by such men, so willingly listened to and everywhere reëchoed, had we not the right to ask the question which many have denounced as impertinent: "Is Father Hecker a Saint?"

"Who pretended that Father Hecker is a saint?" we were asked at once by a dozen critics. In reality, much more had been asserted. To say of a priest that he is a "doctor" in the profound sense of the word; to say that he has "traced and realized in himself the ideal of a priest," is claiming that he was not only a saint, but one among the greatest whom the Church honors. Indeed, without any irreverence to them, it may be said that some saints have not been "doctors," that they have not established "the intimate principles of the sacerdotal formation for their time," nor "for any time."

All this and much more had been claimed in hollow phrases. Our interrogation, emphasizing the previous question which had simply been passed over, suddenly deranged the equilibrium of the clamorous hero-worshippers.

Then, for a whole year, first in the columns of the *Vérité Française*, then in a book, later again in the *Vérité* and the *Revue Canonique*, we fought "Americanism" and combatted the 'Life of Father Hecker.' What the campaign has been is needless to state here—but since is has been crowned by one of the most important acts of the pontificate of Leo XIII., we shall at least retrace it in bold outline and establish its lessons.

II.

The French Life of Father Hecker made its way, and, thanks to its "Americanism," gained daily in circulation. The English Life of Father Hecker had passed almost unnoticed in America and had not even reached the European continent. But the French translation, approved by Father Elliott, sanctioned by a letter from Cardinal Gibbons, written after the publication of our criticism, was greeted by the reviews and extolled by nearly the whole press. Within a few months, it reached five or six editions—an unexpected success, which inspired the former Rector of the Catholic University at Washington with the idea of having an Italian translation made.

It will be well to insist a little on this point, because since the condemnation of "Americanism" certain commentators of the pontifical document have tried to throw all the responsibility for the doctrinal errors condemned by the Holy See upon the translator. Now it is a fact that the committee of cardinals appointed by the Holy Father to examine the 'Life of Father Hecker,' not only carefully compared the English original with the French translation, but that American personages, best qualified to protest against serious blunders in the translation, if any existed, have, for a whole year, given unqualified praise to the Abbé Klein's version.

Msgr. Keane wrote in the Paulist *Catholic World Magazine* (March, 1898) concerning that edition:

> As might be expected, Father Hecker and "Americanism" have had their assailants. The adherents of the old schools could, of course, not permit them to pass unchallenged. And if need were, some interesting stories could be told on this head. But the comparative mildness of the protests shows that the old bitter spirit of parti-

sanship is passing away ; and the disfavor with which the attacks have been generally regarded proves that the acceptance of providential developments is becoming universal, that the synthesis of these developments and devoted Catholicity, as exemplified in Americanism, is more and more generally recognized to be both possible and desirable, and that Father Hecker is carrying on an apostolate to-day more widespread and more efficacious than during his life-time (page 730).

These are the concluding sentences of a long paper written by Msgr. Keane in Rome. The are singularly conclusive in regard to the subject under discussion. They prove, indeed, that the French adaptation of the 'Life of Father Hecker' was welcomed by all the friends of the Paulists and the entire school as one of the greatest successes so far won by "Americanism."

But the quoted passage teaches also something else ; it shows that the word "Americanism" was not invented to discredit or ruin the school which adopted it to mark its tendencies, but that it had been received, nay vindicated, by the very men who to-day seem no longer able to understand its meaning.

In the same passage we find also a definition of "Americanism," a definition by Msgr. Keane, given before we had commenced to "besmirch" Father Hecker and to combat his doctrines : "Americanism" is the synthesis of progress and purest Catholicity, and the 'Life of Father Hecker' is calculated to make it acceptable everywhere.

A few months before, Msgr. Denis O'Connell, former Rector of the American College, Rome, at the Congress of Catholic savants held at Fribourg, read a paper which was published in the *Quinzaine* and later on in pamphlet form. The title of it was : "Americanism According to Father Hecker : What It Is and What It Is Not." Msgr. O'Connell spoke therein of a "new idea" that had "appeared in an important biography," that of the Rev. Fr. Hecker, founder of the Congregation of St. Paul ; and the new idea is what is known by the name of "Americanism." Not only once or twice is this term found here, but the idea it represents runs like a golden thread from beginning to end and gives the essay its character and significance.

All these declarations were made prior to the campaign we began in March, 1898, against "Americanism," and they prove that at that time the term and the thing were well-known and acknowledged as titles of honor shedding lustre on Father Hecker and his friends.

What, then, is "Americanism"? We have just heard the definition of the word given by its hottest partisans. Let us see now what the Church thinks of it, since she has deemed it necessary to take a word in the discussion.

> Hence from all that we have hitherto said (these are the words of Leo XIII., towards the end of his letter to Cardinal Gibbons) it is clear, Beloved Son, that we can not approve the opinions which some comprise under the head of Americanism.

This condemnation is formal. Does it follow that the term "Americanism" can not be used properly in any sense? No.

> If, indeed (continues the Pontiff) by that name be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them ; or if it implies the condition of your commonwealths, or the laws and customs which prevail in them, there is surely no reason why we should deem that it should be discarded. But if it is to be used not only to signify, but even to commend the above doctrines, there can be no doubt but that our Venerable Brethren, the bishops of America, would be the first to repudiate and condemn it, as being especially unjust to them and to the entire nation as well. For it raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world.*)

Hence it is clear that, while the term "Americanism" may be used as a geographical, ethnographical, or historical expression, it can not lawfully be applied to designate a religious system, doctrine, or school. As such it would be a schismatic name.

In such things generalities ought to be avoided to prevent confusion. With careful

*) We use the Sacred Heart Messenger's translation of the letter "Testem benevolentiae." (Editor.)

precision the Pope, in his letter to Cardinal Gibbons, points out which are the "doctrines" that may not be "signified," much less "commended," by applying to them the term "Americanism." By virtue of his sovereign teaching-office, and to safeguard the "deposit of faith," he formally declares that he can not approve these opinions. Hence the duty of every faithful Catholic to make proper enquiry about what the Head of the Church has so solemnly condemned.

III.

> The principles on which the new opinions we have mentioned, are based, says Leo XIII., may be reduced to this, that, in order the more easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilisation, and, relaxing her ancient rigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the deposit of faith is contained.

Here we have the foundation of all the errors comprised by the term "Americanism." "The Church and the Age," i. e., the adaptation of the Church to the age, the synthesis of progress and pure Catholicity, of which Msgr. Keane spoke a little while ago. Pressing his subject harder, Leo XIII. formulates some of the errors to which that false principle gives immediate rise, when he continues saying:

> For they contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain heads of doctrine as if of lesser moment, or to soften them that they may not have the same meaning which the Church has invariably held.

These words of the Pope aim at the opinion of certain Liberal Catholics, whose program was published in Dec. 1897 by the *Contemporary Review* of London, where they say:

> But Liberal Catholics are not so unreasonable as to expect authority to retract any of its past decrees; the dexterity of theologians will always find a way amply sufficient to find convincing reasons why any obnoxious decisions should, on account of some technical defect, be devoid of binding force, or else that the real signification of such decision is quite contrary to what has been antecedently supposed and accepted, or what appears to be its true meaning. There are probably very few "ex-cathedra" decrees which could not be evaded by one or other of these processes.

To this bold assertion Leo XIII. opposes the Vatican Council, which calls to mind that

> the doctrine of faith which God has revealed, is not like a philosophic system, susceptible of being perfected by the human mind. The sense which our Holy Mother the Church has once declared to be that of its sacred dogmas, must be preserved for ever, and it is never lawful to deviate from it under the pretext or appearance better to penetrate into its depth. (Conc. Vat., De fide cath., c. 8).

Hence the errors of Americanism condemned by Leo XIII. are not new, since they had been rejected already by the Vatican Council. But we ought to remember that we are only at the foundation on which the innovators are basing. The principles themselves are those of the Liberalism condemned by Pius IX., and may all be reduced to the 80. and last proposition of the Syllabus: "The Roman Pontiff can and must reconcile and adapt himself to progress, Liberalism, and modern civilisation."

These condemned principles were sustained openly and freely by the boldest and most advanced Liberals only, such as "Romanus" in the *Contemporary Review*, the Abbé Charbonnel, to whom are addressed these words of Leo XIII.:

> Nor is the suppression to be considered altogether free from blame (*culpa* is more than blame, we should have rendered it by sin.–Editor) which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is one and the same author and master of all truths that Christian teaching comprises: the only begotten Son Who is in the bosom of the Father (John, I. 18).

In his famous article in the *Revue de Paris* (Sept. 1st, 1895) the Abbé Charbonnel, then the promotor of a Congress of Religions after the example of the Chicago Parliament, had said:

> No doubt, the blending of all beliefs is a

vain dream....but might we not attempt what is called the moral union of religions? There would be an agreed pact of silence on all dogmatic particularities that now divide the minds, and a pact of common action whereby the hearts are united by the moralizing and consoling virtue that is found in every belief. That would mean giving up the old fanaticism and breaking with those annoyances that, by a long tradition, have kept men embittered against each other by subtle dissensions of doctrine and the announcement of a new age wherein they would care less for separation by sects and chapels, digging ditches and raising obstacles than for spreading, by a noble religious understanding, the social benefit of the religious sentiment.

This pact of silence Leo XIII., quoting again from the Vatican Council, rejects, and with particular stress says:

> Far be it then from any one to diminish, or for any reason whatever to pass over anything of this divinely delivered doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church than to bring over to the Church those who dissent from it. Let them return, indeed, nothing is dearer to our heart; let all those who are wandering from the sheepfold of Christ return, but let it not be by any other road than that which Christ has pointed out.

At the outposts of dogma the Church is placed as a sentinel; faithful to the tradition of ages and the Spirit from above, with proud inflexibility, she bars the road to the "innovators."

But discipline is likewise attacked, and discipline, unlike dogma, does not oppose an inflexible "Non possumus." What will Leo XIII. answer to those "pioneers" in the disciplinary renovation of the Church? He admits the possibility and utility of change in the Church's discipline, but would not extend to the universe those essentially American reforms which Fr. Hecker advocated. There can be no general rule to be adopted, but only particular cases to be provided for, and not even that belongs to private individuals, who are so easily misled by appearances, "but ought to be left," says Leo XIII., "to the judgment of the Church. In this all must acquiesce who wish to avoid the censure of our predecessor Pius VI., who proclaimed the XVIII. proposition of the Synod of Pistoia to be injurious to the Church and to the Spirit of God which governs her, in as much as it subjects to scrutiny the discipline established and approved by the Church, as if the Church could establish a useless discipline or one which would be too onerous for Christian liberty to bear."

To be concluded.

Subjects of the Day.

Outcroppings of Americanism.

The twin cities Kansas City, Mo., and Kansas City, Kans., have a set of clergymen-twins that call for a passing notice. They are the Very Rev. Dr. Moore, V.-G., of Leavenworth, and the Rev. W. J. Dalton, pastor of the Annunciation Church, Kansas City, Mo. Vicar-General Moore distinguished himself first by blowing the trumpet against the religious orders, as being antiquated and out of date. When a Benedictine Father showed him in these columns that his views were expressly condemned by Leo XIII. in his letter to Cardinal Gibbons, "Testem benevolentiae;" he made a half-hearted attempt to retract his "Americanistic" ideas. He made an attempt, perhaps we should say, he feigned only, for in fact he retracted nothing, after the example of some greater personages than vicar generals in re "Americanism." (Cfr. Dr. Maignen's article.)

Sunday afternoon, June 23rd, the Modern Woodmen of America held a celebration at Kansas City, Mo., in memory of their dead. According to the report in the *Kansas City Times* of June 24th, the first speaker was a Methodist minister, the next a Baptist preacher, and the last one of the officers of Christ's army, a Catholic priest, by the name of W. J. Dalton. His subject was "Memories of the Dead." He said in part:

It is cheering to find men banded together for the purpose of helping each other, not only in life, but when death has done its work. In your external appearance, in your relations as outsiders behold them, in your written constitution as we read it, there is this fact, that you are nearer to Christ and to His doings and life than if you had not the benevolent features that are yours. Yours is practical Christianity. Respect for the dead did not begin with Christianity, for upon the mausoleums of the pagans were written the words, "Peace to the ashes of the dead." You are giving lessons to the churches. You are giving lessons of brotherhood and charity that every denomination might well take up and practice.

In what, Brother Dalton, did all that speech-making, music, etc., help the poor souls of the departed Woodmen? Why are the Woodmen with their "benevolent" features nearer to Christ and His doings and life? We do not understand it, except it be for the generosity with which they, for the present, at least, pay out more for insurance than they take in, with the certainty that in a few years they can not pay anything at all to the eager claimants of promised death benefits. If that is practical Christianity and brotherhood and charity, then, of course, the Church founded by the Son of God has for 1900 years missed her aim, and will be no doubt very, very thankful to Father W. J. Dalton for pointing out the Modern Woodmen as its proper teachers.

According to the same number of the *Kansas City Times*, this same Father Dalton on the same Sunday, June 23rd, made another speech at the Knights of Pythias Hall, Hall Building, in memory of certain railway conductors:

> The occasion was one annually observed by the order. The services were simple, including a roll call of the dead members of the division, who number eighteen in all, beginning with 1886, when the demise of the first occurred. In the audience, which filled the hall, were widows and children of some of the men whose names were called.
>
> "Life is a series of responsibilities," said Father Dalton in the course of his address. "The highest position in life is the one of greatest responsibility. What life is one of more responsibilities than that of the railway conductor? In times of danger he must stay with his train until all are safe, even if it means that he must go to his death."

What life is one of greater responsibility? Why, that of a Catholic priest. He must be most of the time engineer, fireman, and conductor combined. And if he throws his train off the track, he not only sends his victims into eternity, but straight to Hell. — J. F. Meifuss.

A New Maneuvre.

The *Monitor* (No. 12) reproduces from the *Missionary*, a quarterly published by the Paulist Fathers from the office of the *Catholic World* Magazine, at New York, what purports to be "a letter to Pope Leo XIII., from a prominent non-Catholic." It contains the following remarkable passages:

> Many thousands of the strongest men in the United States, made apprehensive by the spread of Socialism, are turning their eyes towards the Church of which you are the revered head. The greatest banker in the world, Mr. J. Pierpont Morgan of this city, and one of the greatest men of our country, told me very recently that he believed the Roman Catholic Church was a necessity for the preservation of our society. I have talked with a very large number of our ablest and best men who believe as he does on that question, but there is a feeling among the masses of our people that the great authorities of the Roman Catholic Church have feelings of antagonism against the United States of America. If this feeling could be removed, I believe the next ten years would see a very large movement of our best people into your Church.

The writer dwells at some length on the material progress of the Church in this country, but returns to this point: that the American people think that—

> Roman Catholics in the United States are not encouraged in such a way as they should be by the authorities in Rome, and this leads to the conclusion that there is an antagonism between the authorities at Rome and the American spirit and nation.

The "prominent non-Catholic"—if he is indeed a non-Catholic and not, as we have a twinkling suspicion, an ex-non-Catholic of the

Hecker school—does not vouchsafe to instruct the Holy Father on what he ought to do to remove that pernicious impression "among the masses of our people" that the Church is antagonistic to the American Republic.

To satisfy the Paulists and their "prominent non-Catholic" friends, Leo XIII. would have to withdraw his famous Brief "Testem benevolentiae" and proceed to do precisely those things which he condemned therein—adapt the Church to the age and trim her ancient and well-defined doctrines so as to make them acceptable to a worldly generation.

It is this exactly which the Pope may be relied upon never to do, so long as the Apostle of the Gentiles does not return to this earth and expunge from his letter to the Romans the celebrated exhortation: "*Nolite conformari huic saeculo.*"—A. P.

The Attitude of Submission.

The following words of Father Faber, who was himself a convert, are worth quoting to-day, not for extravagant converts alone, but for the benefit of all of us:

"We must even fear the Church, with a filial reverence. If we are converts, we must never cease to dread the underground action of heretical habits of mind and heretical methods of controversy in ourselves. There is a leaven of inherent lawlessness in every man who has once been a heretic. We must be as afraid of these things, as Scripture tells us to be afraid of forgiven sins. In some cases we should abstain from using all the liberty of speculation which the Church allows us, because we humbly distrust the strength or the genuineness of the principle of obedience within us, to stop us before we go too far. Neither must we allow ourselves to be discontented with the state of things anywhere or at any time. Discontent breeds in us the base and sour spirit of reformers. The chief discontent of the saints was with themselves. So should ours be. We read of saints being downcast and discontented about the sin that is in the world. We even read of their being discontented with political matters, when they concerned the free action and unhindered sovereignty of the Holy See. But I never read of any saint being discontented with the intellectual, or philosophical, or literary state in the Church. I doubt if such discontent is compatible with true loyalty to the Church.

"Our attitude must be always one of submission, not of criticism. He, who is disappointed with the Church, must be losing his faith, even though he does not know it. I hear of some foreign countries where the precepts of the Church are now thought lightly of, and a marked distinction made between them and other obligations; and I feel sure that the faith of those countries is failing, although there may be a show to the contrary. When I meet with new Catholics careless about these same precepts, careless of the masses and abstinences of obligation, I see in this, not so much a negligent spirit, as a downright want of faith." (Rev. F. W. Faber, 'The Precious Blood,' p. 188.) — J. S., O. S. B.

Muliebrity.

The St. Louis *Mirror* (No. 19) vehemently protests against "the country's jag of muliebrity" and wonders when it is going to end. It is "nothing but woman in the papers, and not an agreeable style of woman either," as our contemporary evidences by a few examples, viz.:

There's Ellis Glenn, who is not quite certain it's a he or a she, filling several columns about herself. There's Cordelia Botkin getting ready to come out of prison after standing trial for the murder, by poisoned candy, of her lover's wife. There's Lulu Price Kennedy going to prison for ten years for killing the man she trapped into marrying her. There's the Milwaukee woman who is suing her former husband's second wife for the alimony allowed her when she obtained her divorce. There's the Chicago woman who divorced her aged husband and married a younger man that she might better care for the former. There's the stepmother in New Jersey who married her step-son. There's the mother-in-law in Paris who forced her son-in-law to elope with her. There's Jessie Morrison being tried for killing the wife of a man she

thought she was in love with. There's Mrs. Barker whose husband shot out the Rev. Keller's right eye because Mrs. Barker said the Rev. Keller had made vile proposals to her. There is the woman in New York, the other day, who wanted her husband arrested because he was a woman. There's that Mrs. Bonine in Washington who tells such a queer story about the way in which she killed Mr. Ayres. And there are others.

This collection of freaks of femininity is quite extemporaneous; it does not even contain Mrs. Nation. The *Mirror* rightly argues that the manner in which they are exploited in the papers must corrupt both our young women and boys alike:

> What, in the name of Decency and Purity, must young girls, who read such things in the papers, think of such things? If they think with natural logic, along the lines indicated by the press treatment of these women, they must think that they are all heroines of romance. Not a single matter of the sort is treated other than as a story. The women are all "beautiful," "charming," "fascinating." They are pictured as of absorbing interest. They are glorified for that they are not humdrum, ordinary women. Look at the space that is given these "mysteries" of sex! Gaze upon their picture! Scan the adjectives applied to their hair, eyes, lips, hands, figures! Could any woman get such celebrity by simply being good? Never. And if the effect of newspaper muliebrity upon feminine readers be bad, what must it be on boys at just those years when muliebrity and Nature are in league against them?

The Religious World.

Taxing Church Property.

A movement was set on foot lately in Chicago to levy taxes upon the property of churches and educational institutions not used directly for religious or educational purposes. In the course of the discussion one of the officials declared that this would result in the raising of a large additional revenue from property owned by the Catholic Church. In reply the Chancellor of the Archdiocese made a statement to the daily papers, which we find in the *New World* of June 22nd and from which we quote this paragraph:

> The Catholic Church in this Diocese has paid taxes and now pays taxes on all revenue-bringing property and even vacant realty, with the exception of property which is exempt from taxation because it is for church, school, and purely charitable purposes. So far as the property exempt from taxes for the three reasons named is concerned, the Catholic Church receives no favor there but that which every other denomination and creed receives.

Since then the plan has been abandoned for a peculiar reason. Included in the property to be taxed was much belonging to Northwestern University (Methodist), about one-fifth of the whole amount which was to be assessed. But the charter of the University gives it the privilege of holding for all time real estate up to 2,000 acres free from taxation. It might own the First Ward in the city, and still, according to the United States Superior Court decision, be exempt from assessment. When these facts were brought to the attention of the assessors they decided that it would be unfair to tax some theological and educational institutions, and not all.—J. W.

*

Portable Churches.

There are portable churches, as well as schoolhouses, and the Reformed Church in Pennsylvania is thinking seriously of adopting them for congregations not yet financially able to erect permanent buildings. These movable churches are made of corrugated galvanized iron, fastened to a wooden framework, which framework is covered on the inside with a wainscotting, lining the whole side and ceiling. Between the iron and these "match-boards" is a space of four inches, which keeps out dampness; the sides and roof are lined with a heavy felt

which gives warmth in winter and protection from heat in the summer. The churches can be made any size and on any plan. Each piece is so marked and the whole is so planned that any ordinary mechanic can readily put it together. One seating 300 persons can be put up ready for use at a cost of $1,500. It is neat and attractive. Moreover, it is lasting. If painted every four years in our climate it will be good for forty years. Being movable, it can be shifted at any time when another location seems desirable.

***Here is another contribution to the chapter "Variations of Protestantism." The *Cumberland Presbyterian* (No. 25) winds up a *résumé* of "the great credal debate" within the Presbyterian sect with this paragraph:

> The matter of revision must now drag itself through another year and another and possibly yet another; but when the final vote is taken Calvin himself would not recognize the system which his modern disciples have so radically changed, all the while that they were professing their purpose to leave the integrity of the system "unimpaired."

***We learn from Lisbon, under date of June 11th, that the establishment of a Catholic Centre party, called "Centro Nacional," is now assured, under the leadership of such eminent Catholic noblemen as the Marquis Pombal, Counts Bertianos and Casal Ribeiro, and Privy Councillor Jacintho Candido, and under the direction of the episcopate.

An account of the mortality among the Catholic missionaries on the Gold Coast in Western tropical Africa (*Tablet*, No. 3187) shows that the average length of life is less than three years. Out of 200 priests who have died there, 50 met their death within a year of their arrival, and only 9 survived for 10 years.

Sociological Questions of the Day.

Civil Service Reform. A series of reports by a committee of the Civil Service Reform League, of which Mr. William Dudley Foulke of Indiana is chairman, shows much indifference or hostility on the part of office-holders toward the requirements of the law, a varied and persistent evasion and violation of them, and an almost total absence of any effort to discipline the offenders or to prevent the repetition of the offenses. These are generally of two kinds. One consists in "beating" the law so as to secure appointments and promotions in the service for partisan reasons and without the competitive tests prescribed by law. The other, with like motive, consists in securing partisan and factional service, or contributions in the nature of political assessments from those in office. These, it will be recognized, are the ancient tactics of the politician of the lower grade. They are characteristic of the men everywhere who are in politics, not for principle, not for loyalty to the honorable aims of their party, but solely for personal gain.

We think that President McKinley ought to put a stop to this sort of thing.

The XX. Century Insane Asylum. According to Dr. E. C. Runge, Superintendent of the St. Louis Insane Asylum, the XIX. century can boast of little progress in the treatment of the insane. In an article published in the St. Louis *Medical Review* (Feb. 16th, 1901) and now in pamphlet form he says:

> I am not guilty of exaggeration when I say that to-day all our public hospitals for the insane, without a single exception, are veritable slaughter-houses of human intellects.....Redemption from existing conditions may only be hoped for by increased financial expenditures which will give into our hands sufficient means to combat the

destruction of the psychic self of the human beings entrusted into our care. I do not decry the importance of supplying the digestive organs with the necessary amount of substantial, life-sustaining food; but the brain, this proudest possession of man, is surely entitled to some consideration. It is sad enough to witness the gradual decline of all higher human faculties in such diseases as do not lend themselves to control by medical skill; how much worse is it in cases in which by the adoption of proper and timely measures the impending catastrophe may be averted! Some may think and say that more money will not be forthcoming; that the commonwealths are now groaning under the heavy burden imposed upon them. That may be true enough; but I, for one, do not relish the idea of being particeps criminis in the wholesale assassination of human intellects without registering an emphatic protest and placing the responsibility for the criminal neglect where it properly belongs. This arraignment is devoid of all local coloring. It is intended to draw into its meshes all commonwealths, barring none.

As to his ideas of a properly arranged hospital for the insane, the Doctor expresses himself thus:

> On an area of arable land, in the proportion of one acre to every member of the population, commanding an unlimited water supply and natural drainage facilities, a series of pleasantly appearing, well-built, fire-proof, detached buildings, surrounded by tastefully laid out grounds, with lawns and groves bordering upon them, farms, pastures and orchards, kitchen, laundry, boiler, and electric light and power plants, store-rooms, shops, all above ground and spacious; green-houses, dairy, chapel, entertainment hall; bath-houses, with spray and shower-baths, and other hydro-therapeutic appliances; gymnasium, grounds for baseball, handball, basket-ball, lawn tennis, ten-pin alley; the dwellings for the patients comfortable, spacious, sanitary, well lighted and aired, with separate living rooms and dormitories, walls painted artistically, which does not cost more than the reverse; neat, substantial furniture, inexpensive curtains, and bright, carefully selected pictures; pianos, flower stands, libraries, accessible and well stocked with standard and current literature; rooms for billiards, cards, chess, checkers, dominoes, lotto; separate buildings for infirmary, surgical wards, and isolation wards for patients afflicted with tuberculosis and other infectious and contagious diseases. Add to all of this a bright, wide-awake medical staff, aided by a complete laboratory for diagnostic purposes, and a numerically sufficient corps of well-selected, trained attendants who should be part nurses, part companions, and we are ready for the actual work.

Such is, in Dr. Runge's opinion, the model of a XX. century hospital for the insane; we are afraid the XXI. century will not see it realized.—J. F. M.

Book Reviews and Literary Notes.

Verses by an Inksomaniac. A highly decorative and generally pleasing little book is Mr. Parker Herford's volume of verses 'Overheard in a Garden' (Scribners), with pictures by the author. A little nonsense now and then is very welcome, and Mr. Herford's nonsense is, as a rule, worth while. Not always. But even the funny man is only human—and of Mr. Herford it may be said that he resembles that far-famed little girl who wore a little curl, right in the middle of her forehead; inasmuch as that, like her, when he is good, he is very, very good—but when he is bad, he is "horrid." And here he seems to have done his utmost to be both good and bad. Any one might be charmed with such a graceful fancy as is shown in these lines about the moon:

> I watched the moon let down her hair
> In ripples on the sea.
> She loosed each diamond pin with care
> And stuck it carefully
> In the dark pin-cushion of sky.
> "Ah, now," I said, "I know the why
> And wherefore of the stars.
> I always used to think at night,
> To see them shine, they were the light
> Of seraphims' cigars.
> Now I have learned, and none too soon,
> They are the Hairpins of the Moon."

Cheerful and pleasing, too, are his valedictory lines:

Some take their gold
In minted mould,
And some in Harps hereafter.
But give me mine
In Tresses fine,
And keep the change in Laughter.

But it is when the poet gets into a more serious vein that he becomes less entertaining. Kisses and the vine-wreathed bowl, the sorrows and the joys of love, all seems to have somewhat strangely moved him. At one period, while in the throes of literary and artistic composition, he seems to have retired to an inner chamber, opened a large bottle—of ink—and sat down to have a high old bacchanalian time with himself. It's a curious thing, this kissing. Scientific observers tell us that the kiss is the meeting of two pairs of lips in a contact more or less prolonged, and productive of a sound similar to that made by the drawing of a wet cork across a window pane. Surely there's nothing in a little thing like that to make a man go crazy! And yet how many a poet has metaphorically torn his hair and spilt ink all over himself at the mere thought of it. Just listen to Mr. Herford:

Kisses tender, kisses cold,
Kisses timid, kisses bold,
Kisses joyful, kisses sad,
Pass the bowl or I'll go mad.

Now this is very serious. And, moreover, as the popular authors say, there is worse to come. On the same page we find this sad strain, headed *Nil Desperandum:*

Don't die of love; in Heaven above
Or hell they'll not endure you;
Why look so glum when Doctor Rum
Is waiting for to cure you?

Here's another gurgle:

Yesterday's yesterday while to-day's here,
To-day is to-day till to-morrow appear,
To-morrow's to-morrow until to-day's past,
And kisses are kisses as long as they last.

We seem to have, at some time or another, heard somewhere—though we can not vouch for the fact—that a certain solemn scientific medical gentleman of Leipsic has given a specific name to the form of disease of which this sort of thing is one of the earliest symptoms. He calls it "Inksomania" and notes that it only affects minor poets and the young. It is not incurable, and he recommends a form of treatment of which the salient features are cold baths, rest, and regular exercise. But especially cold baths.

A Catechism of Catholic Teaching. Being the Catechism of the Third Plenary Council of Baltimore. Newly arranged with additional, etc., by the Rev. Alexander L. A. Klauder. Benziger Brothers. 1901.

The reverend author would do well to study a good treatise on *definition* and *division*, such as is found in the Philosophia Lacensis, and then re-write his manual. The severe criticisms of the book by the *Messenger of the Sacred Heart* and other Catholic journals are, we fear, deserved.

With the critic in the *Catholic Columbian* (quoted in the *Teacher and Organist* of June 1st) who says: "Can we not have an end to this catechism-making?" we do not, however, quite agree. One might as well ask, Can we not have an end to this plow-making? Why should there be an end? One farmer is pleased with one variety, another prepare another. Gradually, the crude instruments used a few centuries ago have given way to scientific tools, of which every one may have his choice. Just so we consider the many attempts at new catechisms. The more minds are at work, the better for all. We may not get as a result a perfect catechism, yet we shall come to a point where really excellent manuals will be offered to the different tastes.

One thing must be said to the credit of Father Klauder:—he has at last succeeded in bringing the truth home to our prelates that the Baltimore catechism is a poor makeshift, that something better is needed. — J. F. Meifuss.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

The Life of Mother Mary Baptist Russell, Sister of Mercy. By her brother Rev. Matthew Russell, S. J. Net 75 cts.

The Catholic Pulpit; Educator and Expositor. Vol. I. Net $1.60

The Eve of the Reformation. By Francis Aidan Gasquet, O. S. B. (New edition). Net $2.75.

The Holy Gospels. With Notes by the Vy. Rev. Canon McIntyre. Net 40 cts

Doris. A Story of Lourdes. Net 75 cts.

A Hidden Heroine. By Stella Hope. Net 50 cts.

Before Our Lord Came. An Old Testament History for young children. By Lady Amabel Kerr. Net 40 cts.

SCIENCE AND INDUSTRY.

A New Law of Vision. Two series of investigations of far-reaching importance to physiological optics have been completed during the past year in the psychological laboratory of Wesleyan University at Middletown, Conn., by Prof. Raymond Dodge and students of the University. The first series definitely established a new law of vision, almost revolutionary in its consequences. It was proven that the eyes, when in motion, can distinguish nothing in any complex field of vision over which they sweep. In order to see any object at rest, the eye must remain motionless, looking at some definite part of it for an appreciable length of time. If the eyes move, they see nothing for about one-twentieth of a second. This explains the success of those sleight-of-hand tricks in which rapid movements of the fingers are absolutely unseen, while the eyes follow the larger movements of the hand. It also explains the necessity of looking at a relatively fixed point in boxing, fencing, etc.

The second series was a quantitative study of the eye movements, with particular reference to the rapidity of reading. This series involved the invention of a unique method of measuring the movements of the eye and the designing of a considerable amount of new apparatus, by the aid of which the first accurate measurements of the eye movements were effected. These measurements not only show the length, number, and velocity of the movements of the eye during reading, but they also furnish the first exact data for a study of the co-ordination of the eyes and the muscular fatigue of reading.

Transparent Mirrors. Mirrors that one can see through are a new invention already coming into use. They are of so-called "platinised glass," being backed with a compound made of ninety-five per cent. silver and five per cent. platium, and, optically speaking, they are exceedingly curious and interesting. Looking into a glass of this kind, one finds a first-rate reflection; it is a mirror and nothing more. At the same time, a person on the other side can see directly through it.

For example, a glass of this sort placed in front of the prescription desk in an apothecary shop perfectly conceals the prescription clerk and his apparatus. Thus the privacy of that department is secured, while on his part the clerk is able to survey the shop and see everybody who come in just as if the mirror were ordinary glass. It is transparent to him, but is like any common mirror from the viewpoint of people in front. It is easily seen that glass of this kind is likely to be useful for a good many purposes. It can be put in the doors of dark bathrooms, or of any other rooms where privacy is desirable and light is wanted. Anybody who has observed his own reflection in the plate-glass windows of shops will understand the principle well enough. The effect is merely enhanced by an extremely thin coat of the platinum-silver, which allows light to pass through, and yet furnishes an excellent looking-glaas. The process consists in pouring over plate-glass nitrate of silver and platinum, and then applying Rochelle salts.

In the opinion of the *Electrical Review*, Mr. Edison has given the world, in his electric storage battery of reduced weight, what promises to be "another epoch-making invention." The new battery, weight for weight, is said to do two and a half times the work that can be got out of the present storage battery. In other words, it will carry an automobile seventy-five miles without recharging, against thirty miles for the battery now in use. It can also be recharged in one-fifth of the time. The *Electrical Review* looks to it for the betterment of electric lighting and electric navigation, while it will also tend to relieve cities from noise. It is asserted that the new battery will not deteriorate even under careless treatment. Edison is preparing to manufacture it himself.

NOTES AND REMARKS.

The Rt. Rev. Bishop of Belleville has refused the Knights of Columbus permission to establish branch societies in his Diocese.

The Editor of THE REVIEW is not yet able to answer definitely and conclusively the queries regarding this organisation recently addressed to it by *La Vérité* of Québec. But he is gathering material and hopes soon to publish his conclusions. Anything in the line of printed matter or private correspondence, apt to throw a light on the character and workings of the Knights of Columbus, will be thankfully received.

The N. Y. *Sun* (June 30th), in an article on the growth of the Catholic Church in the U. S. since the Third Plenary Council, remarks that the Catholic University at Washington "is not and has not been the success expected." This is testimony from an unbiased source, and neither the recently announced new brief of the Holy Father in favor of the University, nor the glowing syndicate puff-letters sent out regularly by the faculty can obscure the unpleasant truth. Those who have followed the course of developments during the last seven years need not be told where the causes of disappointment lie. The University is not representative of the Catholic body in this country.

At the late ante-mortem canonization of Msgr. Keane at Dubuque, Archbishop Ireland said (see the quotation in No. 6 of THE REVIEW, p. 81) that we American Catholics should love America and her institutions, be chary in blaming and ardent in defending her. He deplored that there was among us a disposition to criticise and point out faults, which was unpatriotic and did harm to the faith in the eyes of earnest Americans.

Now we read in the St. Paul *Globe* (June 23rd) an account of an address delivered by the same patriotic prelate before the alumnae of St. Joseph's Academy, containing among other passages the following:

> The great fault of American education, the Archbishop said, was lack of seriousness. There was no depth of thought, no consistency of principles. An intellectual levity pervaded society. America, he thought, was decidedly inferior to other countries in intellectual culture.

We protest against such unpatriotic criticism of our great and glorious Christian country on the part of a naturalized foreigner.

We learn by way of our brilliant contemporary, the *N. W. Review*, of Winnipeg, Manitoba, that Mr. Herbert Vivian has revived Dr. Johnson's *Rambler*, the last (208th) number of which appeared on Saturday, March 14th, 1752. The new *Rambter* is to preserve the style and manner of the old. It will be issued in two forms, the "Publick Edition," at six shillings and the "Luxurious Edition," at fifty shillings "the year." Address: *The Rambler*, Ballantyne Press, 14 Tavisstock Str., Covent Garden, London.

In many American cities within the last few years it has been the custom to hold street fairs corresponding somewhat to the amusement sections of the county fairs. The main streets of the towns were occupied under municipal licenses by various shows and exhibitions which attracted the surrounding population with the force of a circus paraphernalia and performances. After a year or two "Midway attractions" (no explanation is necessary) were added to the street fairs. The present year licenses for street fairs have again been sought in many interior towns. But the moral element is aroused and there will be no street fairs for the people of many villages and towns, or, at least, such shows will be without "Midway" attractions. The common sense of decency is still happily strong among the people of many of our villages and small towns.

The discoveries of the last century have shown that there was a basis in fact for some of the most remarkable African marvels related by Homer and Herodotus. A Berlin philologist, Dr. Th. Zell*), has just enunciated the theory that the Polyphemus of the Odyssey is to be identified with the gorilla, whose strength and size are in harmony with the Homeric description. He interprets the name as indicating the terrible cries uttered by this animal, and lays even greater stress upon the use of the word Cyclops, inasmuch as roundness of the eyes is the physical trait which especially distinguishes the ape from the man. Dr. Zell supports his contention by a quotation from the 'Periplus Hannonis,' showing that Hanno met near Sierra Leone some gorillas which he describes as "savage men."

Archbishop Kain is quoted in the St. Louis *Star* (July 3rd) as declaring that there is no objection to men appearing in church in shirtwaists in hot weather; in fact that "it is immaterial what garb a man wears to church, just so it's decent," as "religion should be a comfort to the body as well as the soul."

A Chicago despatch to the *Globe-Democrat* (July 3rd) intimates that there has been a gross mismanagement of funds by certain officers of the endowment rank of the Knights of Pythias. And an Indianapolis telegram to the same paper confirms and details the news as follows:

> At a special meeting of the Supreme Lodge of the Knights of Pythias at Chicago next week it is understood a report will be made exposing persons alleged to have been implicated in the deal by which a former Illinois insurance commissioner received from a manager of the Knights of Pythias endowment rank $3,500 for a "clearance card" and a letter of recommendation for the rank.
>
> The story is that $3,500 bought a report showing that an investigation had been made, and that the endowment rank's affairs had been found satisfactory.
>
> Later, the Illinois and Connecticut insurance authorities began an investigation of the rank. This is not yet finished. C. F. S. Neal, of Lebanon, manager of the endowment rank, sanctioned the present investigation, and has been assisting in carrying it through. The commissioners making it unearthed the $3,500 story.

Those Catholics who have left the K. of P. upon the prohibition of Rome will have more reasons to congratulate themselves, even from a purely secular point of view, as time rolls on.

Here is a Spanish rendering of "The Star-Spangled Banner," for the use of the Spanish colonies, by Fernando Staud y Ximenez, C. O. B., A. M., Instructor of Spanish in St. Ignatius College, Chicago:

LA ASTEROIDEA.

O, decidme si veis
de la Aurora al albor,
la que ayer ondeaba
audaz y valiente.
Cuyas rojas bandas,
y estrallado tambor,
reflejaba los rayos
dej sol poniente.
Y al rojizo fragor,
que el disparo lanzaba,
distinguimos anoche
que aun ondeaba.

Chorus:

Es la noble Asteroidea,
que ondea con honor,
sor la patria del libre
y mansion del valor.

"You may easily understand that your letter and one I had from....have pained me. But these collisions will occur; and you have had too much experience of life to feel what a younger man might be excused in feeling on the subject. We do good always at our own personal inconvenience. It is the rule of things."—NEWMAN, in a letter to a friend, dated Sept. 30th, 1856.

*) 'Polyphem ein Gorilla. Eine.....Untersuchung von Homer's Odyssee, Buch IX, V. 105 ff.' Berlin: W. Junk. 1901.

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